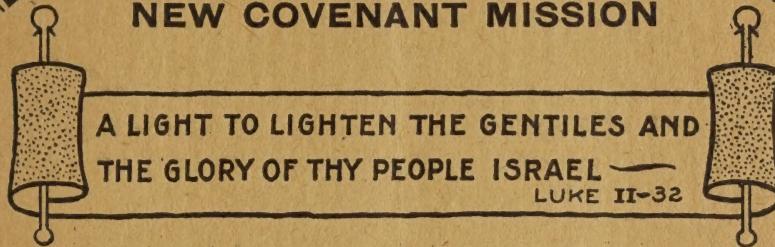


Vol. II.

THE GLORY OF ISRAEL

ORGAN OF THE

NEW COVENANT MISSION



50c A YEAR

JULY—AUG. 1904

10c A COPY

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Israel shall blossom and
bud, and fill the face of
the world with fruit.—
Isa. 27: 6.

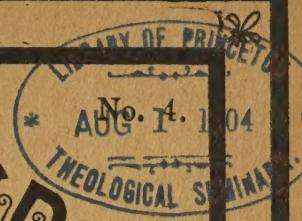
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יִשְׁעַתְּךָ עַד-כִּצְחָה הָאָרֶץ—
יִשְׁעָה מֶת 1'

MAURICE RUBEN,

Editor Pro-Tem.

333 42ND STREET PITTSBURGH, PA.

I. T. RL



תְּהִלָּה שְׁלֹמָה חִימָם הַשְׁׁלָמָה חִימָתָן צָעִים

Work of the New Covenant Mission.

(Incorporated.)

MAURICE RUBEN,
SUPERINTENDENT.

HEADQUARTERS:
333 42d St., Pittsburgh, Pa.

Its Aim: Is to bear witness for Christ to the Jewish people of America.

Its Character: Is thoroughly unsectarian, loyal to the Bible as the Word of God, and to the truth that the Lord Jesus Christ is the Messiah, who came first as God's sacrifice for sin, and is coming again to establish the throne of His Father David and to reign over the house of Jacob forever. Luke 1: 32.

Its Objects:

1. Aggressive Missionary Work.
2. To publish and distribute Missionary Literature in the required languages.
3. To train workers for the field.
4. To establish a manual training school to assist seekers and converts.
5. To bring the cause of Jewish Missions to the attention of the Church.

Supported by the FREE WILL OFFERINGS of the LORD'S PEOPLE. Phil. 4: 19, "Thanks be unto God for His unspeakable gift." 2 Co. 9; 15.

\$100,000 needed for Full Equipment. Special Fund already started by a gift of \$5,000. Contributions to this fund may be sent to J. D. Miller, Esq., Cashier City Deposit Bank, E. E., Pittsburgh, Pa. Contributions to General Fund may be sent to Mr. J. B. Corey, Treasurer, Schmidt Building, Pittsburgh, Pa.

Form for Bequest to the New Covenant Mission, (Incorporated.)

PITTSBURGH, PA., U. S. A.

I..... of (name place, county and state) will give and bequeath to the New Covenant Mission, the sum of (If the bequest is in real estate, give description, and add "in fee simple forever.")

Witness my hand and seal this.....day of.....190..... (L. S.)

We, the undersigned, saw (give name) sign the paper, which party herein acknowledged to be his last will and testament, and we have signed it as witnesses at the request of above mentioned party in the presence of same, and in the presence of each other.

(Three Witnesses.)

The Glory of Israel.

A Bi-Monthly Magazine.

Price 50c. a Year.

MAURICE RUBEN, Editor and Publisher, 333 42nd St., Pittsburgh, Pa.

Entered May 27, 1903, at Pittsburgh, Pa., as second-class matter.

"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 32.

Vol. II.

JULY—AUGUST, 1904.

No. 4

EDITORIAL.

"Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are fill'd
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

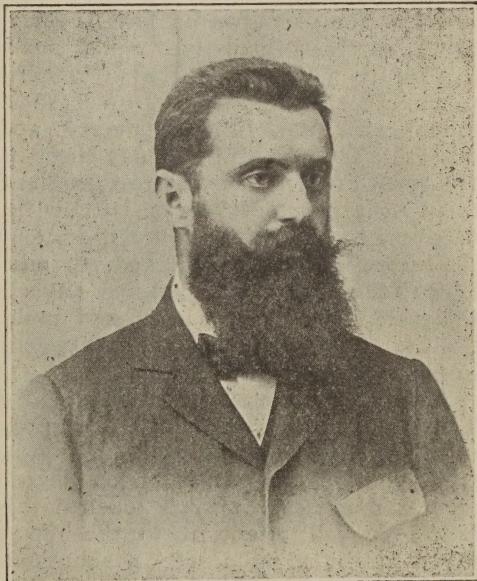
"In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied.
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made."

—TRENCH.

Dr. Theodore Herzl.—The Jewish world was greatly shocked over the unexpected death of the great Zionist leader. He expired at the health resort, Endlach, near Reichenau, Prussia, on Sunday, July 3rd. He was a sufferer both from lung and heart. The funeral took place at Vienna, on Thursday. Representative Jews had come from distant parts of Europe to pay tribute to the illustrious dead. The dying request of the great leader to be quietly laid to rest was heeded, and the funeral took place without orations or demonstration of any kind. The scene was described as impressively solemn for its simplicity and the deep sorrow which swept over the multitude. A widow and three children survive. Memorial services are being arranged for by the "Zionists" all over the world.

As a manly man, Dr. Herzl was easily the tallest man of his race, and has accomplished in less than one decade the

marvelous feat of shaking the "Dry Bones" of Jewry so that the noise thereof is heard throughout the world. Zionism has challenged the admiration of the world. Its founder and successful leader was born in Budapest, May 2, 1860. He settled in Vienna in his boyhood, and



DR. THEODORE HERZL.

was educated for the law, but devoted himself to journalism and literature. His early work was in no way related to Jewish life, but he was cosmopolitan, and acted as correspondent of the "Neue Freie Presse" in Paris, London and Constantinople. From April, 1896, when the English translation of his "Judenstaat" appeared, his career and reputation changed.

The Trust Fund.—The progress of the New Covenant Mission during the past year has been remarkable. Our present property, which represents at least \$20,000 in money value, is now provided for, and the Trust Fund has been started with \$5,000 to which \$70.50 has been added. We are greatly encouraged to believe that the full amount will be subscribed in a short time. We have so far taken no steps toward the raising of the \$100,000. We are in much prayer about it, and desire the will of the Lord concerning it. A larger work for this peculiar field is greatly needed in America. Christian Institutions grace our communities everywhere. Jewish philanthropy is viewing with Christian effort on every line. The grace of our Lord Jesus Christ is shedding abroad light and blessing upon Jew and Gentile. Recently, goodly sums of money have been given by Gentiles towards Jewish charities. The Jews themselves could easily furnish the means for a Jewish hospital so much needed in our city. We are in touch with the Jewish poverty and misery. The Jewish press may sneer at Hebrew-Christian devotion to Christ and their own people. We are under the necessity to do Christ-like work—to feed the hungry, to cloth the naked, to minister to the sick. This mission expects to develop each department, and make itself felt as a spiritual and human agency in our community.

According to our present plans the Trust Fund will provide for a full equipment, *i. e.*, downtown building, industrial plants, etc. It is hoped that a medical dispensary may be opened this fall. We call attention to the report given in the mission section about our children's work. The full page picture (page 77) is realistic of our open-air work described by our assistant, Mr. Rosenberg. Will not our friends continue to pray for us?

An Auxiliary Missionary Society.—An auxiliary missionary society to the New Covenant Mission has been organized at Washington, Pa. Real thinking Christians are awakening to the spiritual need of the Jewish people. Infidelity and in-

difference is sapping the spirituality of the noblest race on earth. Christ is the only way to lead them back to God. If pastors and people in other places would show a like interest in behalf of Israel, the problem of Jewish evangelization might soon be solved. The article under caption "Jewish Chautauqua" throws light on the subject. In these days of conventions, conferences and assemblies, when Christian people are much instructed in divine things, the missionary cause is often neglected, and at times not even introduced. Very seldom, however, is Israel's need presented. Missionary interests may be directed to many fields and people, but to the "Jew first" is the exception rather than the rule. We had the privilege to address two representative audiences at Mountain Lake Park, Md., July 13, 14. Our esteemed brother, B. A. M. Schapiro, editor of "The People, the Land and the Book," also spoke. Mr. Schapiro is doing a good work through his excellent magazine. Attention is called to the Home Mission section for further information about his work. It may be interesting to tell our readers about the three classes of Christians according to Mr. Schapiro's definition. "The larger class of Christians" said he, "believe in the Jews of the past. Abraham, Isaac, Jacob and the prophets are interesting personages. They are still being discussed pro or con. Another class of Christians, gaining in numbers, are wonderfully interested in the Jew of the future, much is expected from him and rightly so, if we believe our Bible. But I fear," said the editor, "it does not cost much to be interested in these two classes of Jews. What about the Jews of the present day? How many really remember the people that gave the world the Bible, the prophets; yea, the very Christ? Are you interested in the Christless Jew of to-day?"

The article by Rev. J. T. James on "Deep Shade Amid Great Heat," is timely and trust that it may find responsive chords in the hearts of our friends.

Behold the Lamb of God.

NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

333 42d St., Pittsburgh, Pa.

Bell Telephone, Fisk, 391-J.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the Pittsburgh Friends of Israel Union (Organized March 6, 1899.)

MAURICE RUBEN, Superintendent.

CALENDAR OF MISSION ACTIVITIES.

Summer of 1904.

Sunday—Church Meetings—At 3 o'clock, Open-Air Gospel Meeting on Congress Street. At 4 o'clock at Fifth Avenue Church Room.

Monday—Postal Mission Work.

Tuesday—Visitations—Evening at 8 o'clock, F. of I. Prayer Meeting at Headquarters.

Wednesday—Visitations and Relief Work.

Thursday—Tract Work—Visitations—3:30, Children's Sewing Class at Eighth U. P. Church.

Friday—Hospital and Jail Work.—At 7 o'clock Open-Air Gospel Meeting on Magee Street. At 8 o'clock, Enquirer's Bible Class at Fifth Avenue Church Room.

Saturday—Personal Work and Visitations.

Monthly Prayer Meeting first Tuesday of each month.

Officers of New Covenant Mission.

President,.....	I. F. Harris.
First Vice President,.....	W. M. Holmes.
Second Vice President,.....	E. M. Britner.
Secretary,.....	Rev. A. R. Kuldell.
Treasurer,.....	J. B. Corey.

Affiliated Auxiliaries.

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "
Washington, Pa.	

Mission Motto for 1904, "LORD, THY SERVANT HEARETH."

The Mission Meetings.

We are planning some evangelistic meetings during the mid-summer weeks. A number of well-known Hebrew-Christian evangelists are being invited to take part. Our regular meetings have been of more than usual interest. We refer our readers to the report given by our new worker, Mr. A. Rosenberg.

Children's Work.

From the report of Miss Anna M. Kingan, who has charge of this work, our readers will be pleased to learn of the progress of this department.

The Relief Work of the Mission.

Attention has already been called to the great need of the Jewish poor. This department of our work is much on our hearts. Our visitors to the Jewish homes are often overcome at the sight of the great misery and poverty they find among them. Will not our friends especially

remember this department, and send in special donations for it? Lately we had a number of cases in hand, individuals and families needed looking after, both spiritually and temporarily.

Not alone does this work extend to the Jewish people, the worthy poor among the Gentiles are acquainted with our charitable work, for we do not turn them away either. Each case is carefully investigated and then such help is rendered as is consistent with the means in hand.

This branch of the work takes much of our time, but the love of the Master constrains us. We are thankful for these God-given opportunities, and consider it a great privilege to be able to dispense relief and blessings in His name. We are in need along this line,—clothing, shoes, groceries, canned goods and other foods, besides ready cash where the immediate relief of urgent cases requires money. To illustrate, we will mention that to save a Jewish family from utter ruin, fifty dollars were needed to start the husband and father vending produce,

that he might be enabled to support his family. This party had passed through a severe sickness, and during a hard winter all their savings had been used up. A horse and wagon was the only property left, and with bitter cryings, the husband and wife besought our help. Our mission advanced the required sum, which is being paid back in small amounts. Nevertheless, the mission treasury must have the funds first before we can meet the various needs.

Mr. Rosenberg's Missionary Work.

As I review the work since my connection with this mission, I am lost in wonder, love and praise at my heavenly Father's gracious dealings with me, in calling me to work in His vineyard and especially amongst my brethren according to the flesh. The work, at times, has been very trying but the real blessings that follow enable me to forget the past and to take fresh courage and press on.

It is quite evident that the work of this mission has been going on faithfully for years, for most every Jew in Pittsburgh is acquainted with Brother Ruben through his efforts to bring them to a saving knowledge of Jesus Christ. I find Jews here who know more about the sayings of the New Testament than they do about their own Scriptures, or the Talmud. I am very thankful to say that there is a greater spirit of inquiry after the Truth than I have noticed in other cities in years past. I believe this to be an elegant field of labor, and in looking it over, one can truly say, "Surely, the fields are white to the harvest."

My work here varies, consisting of conducting meetings, house to house visitation, tract distribution, personal work, prison and hospital work.

The first meeting I attended in connection with this mission was an open-air service, which is held every Sunday afternoon in the Jewish quarters, I must confess this meeting was a great surprise to me, having seen meetings of this kind attempted in other cities without success. This service was followed by an in-door meeting at the Fifth Ave.

M. E. Church, at which quite a number of Jews were present and they manifested a keen interest in the arguments which were presented in good old Gospel fashion. A large number of persons attend these open-air meetings, principally Jews, the order at the meetings being fairly well preserved, with one or two exceptions, when irregularity and disorder have taken place. Regarding this, however, there is a marked improvement of late. Generally, there are many who listen with the greatest interest to the message.

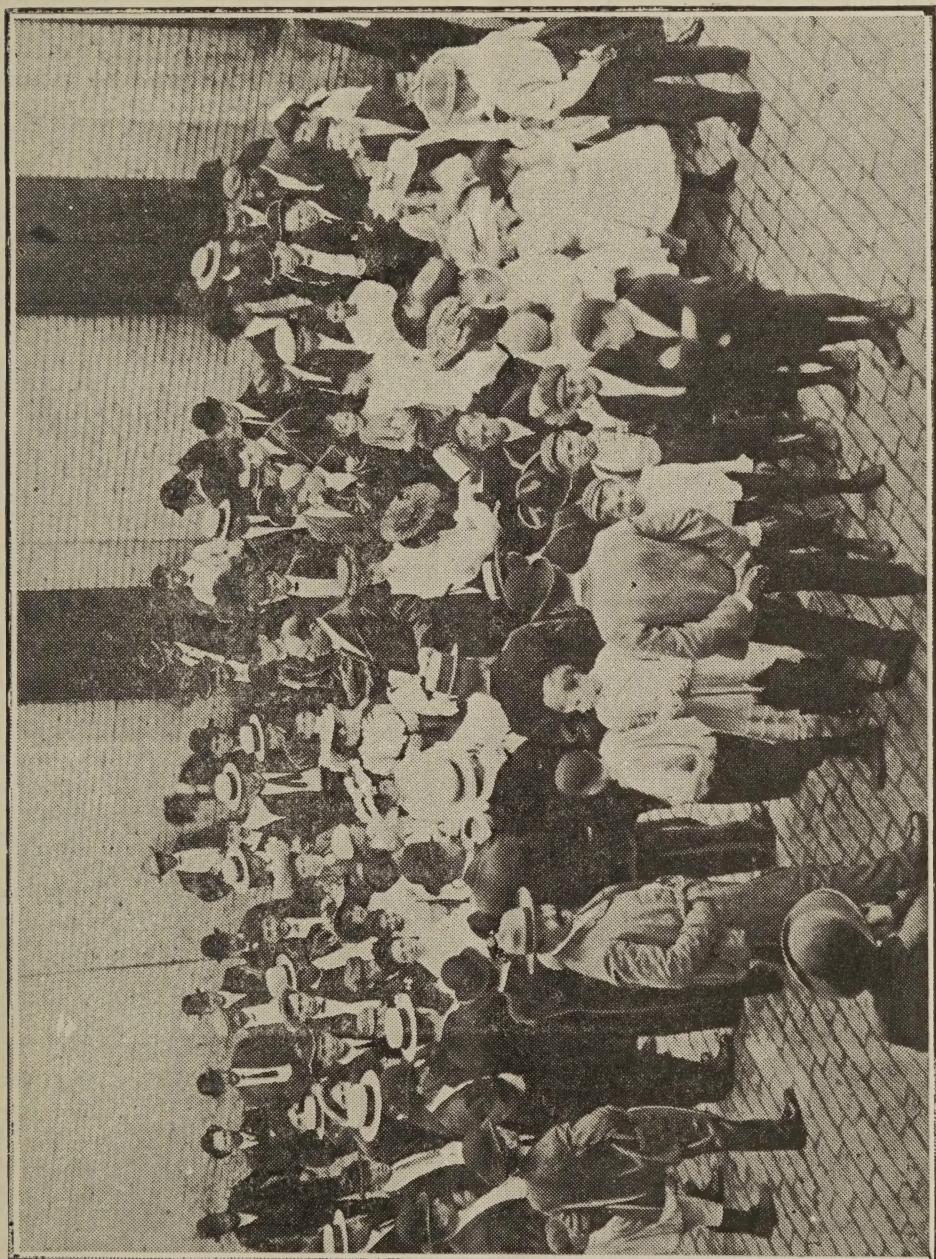
It is said that Mohammed once commanded a mountain to come to where he stood, but seeing that the mountain did not move, he calmly said, "If the mountain will not come to Mohammed, Mohammed will go to the mountain." So it is with us, for those who refuse to come to us, we simply go to them with our Christian literature, a work which I have undertaken in a systematic way. Last Saturday, I entered a restaurant to distribute some tracts. As I entered, I offered a tract to a man, who thanked me and left the restaurant, but did not go very far for he soon returned. His face showed great indignation, and he lost no time in letting me know the cause which was the boldness exhibited by me when I handed him a tract on the Messianic prophecies on his Sabbath day. By this time I was conversing with some of the young men in the restaurant, who had taken very kindly to me, and he seeing this again disappeared. In this place I had the privilege of up-holding our Messiah to twelve or fifteen Jews, most of whom were attentive listeners.

Another way of reaching the Jew is to call at their homes and make friends, and show them that I am interested in their welfare. As a general rule I am greeted with, "Do you belong to Ruben?" In reply, I direct their attention to the Messiah that we uphold, and ask them if the Jews as a whole would not be better off if they followed the lowly Nazarene.

During a conversation in one of the homes, where six were present, objection was made to the truth of the just dying

From the Pittsburgh Commercial Gazette.

Maurice Ruben Addresses Large Crowds on the Hill.



Maurice Ruben's religious services, which are held among the Jewish residents of the Hill district in connection with the work of the New Covenant Mission, are fast gaining in attendance this summer. Mr. Ruben is a popular speaker and his earnestness and eloquence have combined to bring him large audiences. His magnetism reaches the hearts of his hearers, and even those who hold different views of religious belief give him respect for his painstaking efforts.

The picture here presented was made from a photograph of the services held in Congress street late yesterday afternoon. It was a characteristic audience. The speaker stood in the center of the group and discoursed from a simple text. His words won close attention. The people had been attracted by the singing and the music of the organ, but when he began his sermon men and women who seldom attend divine services gave him attentive ears.

(Concluded from page 76.)

for the unjust, saying God would not have such. Having my Bible with me I turned to Josh. 7 and 2 Sam. 11: 12-21. These chapters surprised them, but they got out of it by saying that they were not rabbis, so were not able to give an explanation. Could these Jews get their eyes off the Rabbis, and search the Scriptures for themselves, even the Old Testament would convince them that Jesus is the Christ.

Another interesting feature of the work is our inquirer's meeting (Friday evening). One evening, when I had charge, there seemed to be an extra amount of excitement to see the new "Rubenite," as they called me. After a heated debate, they promised to bring one who could beat me in my Scriptural points. Next week they were true to their promise, but, thank God, the young man they brought, has now become one of our most attentive listeners. Very interesting it is to argue with them, but after all, what the Jews need to-day is to be touched by the Holy Spirit, who is able to convict of sin, righteousness and judgment to come.

Some of my other duties are the visiting of the sick and those who are in prison. This work of binding up the broken-hearted, proclaiming liberty to the captives, and opening of the prison to them that are bound is now on the starting point.

I always feel indebted to the friends of Israel, and those who have upheld me in prayer in years past, for their prayerful and practical interest in the salvation of the people who are still beloved for the Father's sake, and I ask for a continuance of the same until the Lord appears.

Inquirers' Meeting.

The Friday evening meetings at the Fifth Avenue Church room are attended by a class of young men, who come prepared to ask questions. We have made it a rule to answer no questions at the regular preaching services. Order has to be maintained, and there is always some overly zealous person present who wants to break in while the Gospel message is being given. At the Friday Evening Bible Class full liberty is

given to ask questions, or to present objections to the interpretation of Scripture.

It is most refreshing to observe the deep interest on the part of these young men, as Scripture after Scripture is brought to their attention and by comparing the Gospel records with the prophecies of the Old Testament, the recognized standard of authority, we are enabled to prove that our Lord Jesus Christ is the realization of the prophetic anticipation, and that He alone has literally fulfilled these prophecies.

In view of the fact that indifference and infidelity are working frightful havoc among the Jews, we thank God that there are those who are still hoping for the consolation of Israel, and are willing to search the Scriptures with us. Not a few sceptics are being gradually convinced that the Bible is not a fairy tale, but God's revelation to man. It brings heavenly joy to our hearts to be able to lead our Jewish brethren to consider the claims of Messiah-Jesus, and that by His atoning death and resurrection from the dead, He has demonstrated His divinity, and has settled once for all the questions concerning the destiny of man.

Miss Kingan's Work.

During Christ's ministry, whose example we are to follow, His tender compassion and love for the children is expressed thus: "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Matt. 19: 14.

As we look over the reports of the children's work in various cities very little is said about work among the Jewish children. To my mind such a work must be very near to the Master's heart, so in taking up this work a few weeks since, I did so in His name, and whatever effort I have made and may make, I shall look to Him for the increase.

In visiting among these neglected homes I found many bright happy faces, and when I told the parents of the work we intended starting, they were much pleased and said they would send their children. The following week we opened our class with eight children. They were all so delighted they wanted to know if they could come every day. After visiting their homes the next week, twenty-two bright anxious faces were awaiting us, and thus the work has begun. As the children are taught to sew on their little garments each week, it is our purpose to give them such spiritual lessons as they are able to understand, and in time we hope to bring

them to a saving knowledge of Christ as their Saviour.

Of course, to this sewing class much expense is attached, and any donations of material or money will be gratefully received. Above all, we ask your earnest prayers.

Monthly Meetings.

The monthly prayer meetings in June and July were seasons of refreshings. At the June meeting, Rev. U. S. Greves

A LIFE OF TRUST.

A growing work like ours requires an increase of funds to sustain it. With all carefulness in expenditure, about \$500 a month is needed to do justice to the needs of the various departments. Our friends may wonder how the money is received month by month. To the praise of Him who supplieth our needs according to His riches in glory by Christ Jesus, we desire to tell that, at times, Father permits the treasury to get real low. The work is supported by the free will offerings of the Lord's people. We have no particular denominational suffrage, but count our friends and supporters among all classes of evangelical Christians.



A CLASS OF JEWISH CHILDREN IN CHARGE OF MISS KINGAN.

gave a helpful message on Romans 11. Israel was placed in a scriptural relation to God and his providences. The many friends present thoroughly enjoyed the exposition. At the July meeting our workers gave their reports. Suitable remarks were made by the Superintendent on the death of Dr. Herzl. Bro. Kuldell read a paper on "The Ministry of Religious Tracts." The attendance exceeded our expectation at this time of the year.

This work has had a humble beginning and has steadily grown from year to year. While a number of workers are given humble allowances regularly, the superintendent does not receive a fixed salary, but is wholly depending upon the Lord for his needs. The money received is therefore used in the various departments of the work. It causes our hearts to rejoice that from this humble beginning, influences have gone forth which have placed this mission in the forefront of Hebrew-Christian effort in behalf of Israel.

HIS FAITHFULNESS.

On November seventh, last year, our treasury

had been reduced to but \$7.10. That very week \$100 was needed to pay bills maturing. We felt it a peculiar test, the treasury had not been so low in a long time. We told the dear Lord all about it. Then a temptation came to us to do our part, and make some of our friends acquainted with our needs. This mission has never employed any financial agents, but has depended upon the Lord to move upon the hearts of His people to send in of their means for the work. But with the need pressing upon us that week, we sent out a letter to twenty-four of our friends, asking their prayers and telling them of our urgent need. The letters were written on Monday and by Thursday \$61 had come in. This being banking day, we were in the office of our honored treasurer, Mr. J. B. Corey, with the amount for deposit. While in the office, the postman brought his mail, and one letter was from one of our friends and contained a check for \$32 to be applied to the General Fund of the Jewish Mission. We are always surprised when the hand of God moves. This may seem trivial and common-place, but our Father does even count the hairs of our head.

The sequel to the above is this: But \$5 was sent in answer to the twenty-four letters. The amounts which made up the \$61 came from different parts of the country. We remember that \$10 came from New York City, \$5 from Titusville, and sums from different places. The check for \$32 came from a Pittsburg friend of the cause of Israel, who knew absolutely nothing of our need that week. \$32 added to the \$61 made \$93, which with the \$7.10 on hand made a total of \$100, the amount needed then. How beautifully the dear Lord showed us that He was able to supply the \$100, independent of our "doing," and the letters sent out failed us that week, but the Lord, bless His name! did not. "Oh, ye of little faith."

ANOTHER ILLUSTRATION.

About two months ago, the mission treasury was again on the decline, there being only about \$40 on hand, and bills to the amount of \$200 maturing. We dared not lose confidence in our Lord. Humanly speaking, we did not know whence the money would come. The morning mail brought a draft for \$200 from a friend of the cause. This came from the far West. We are glad to tell that the gifts of God's dear children bring down heavenly joys, and we honor our Lord as He makes real to us His fatherly over-sight of this mission, as well as others. To Him be praise continually.

SUPT. M. RUBEN.

Friends of Israel Item.

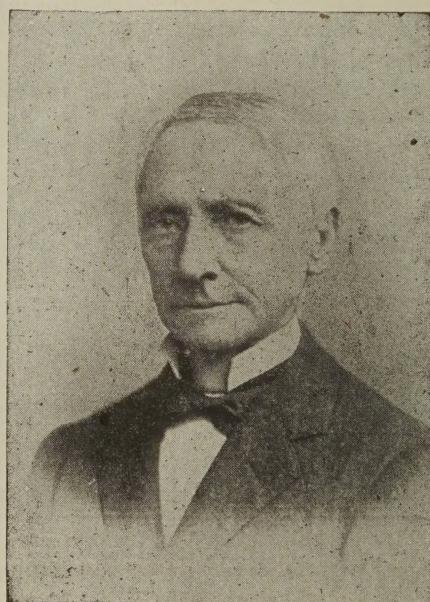
At Washington, Pa., Thursday evening, June 30, the installation of a select company of Friends of Israel took place in the lecture room of the First M. E. Church. After an address by Rev. A. R. Kuldell, of Allegheny, Supt. Maurice Ruben moved to the appointment of a

chairman pro-tem. Rev. E. C. Little, pastor of the Third U. P. Church, was chosen and afterward elected President of the Auxiliary, with Mr. C. E. Shimp as Vice President; Mrs. J. R. Bebout, Secretary, and Mrs. W. E. Slemmons, Treasurer. The new auxiliary promises to be a factor in the progressive movement of Jewish evangelization. Some of the leading people in Washington are members of the auxiliary.

FRIENDS OF ISRAEL SKETCH.

—
BY THE EDITOR.
—

The benevolent face of the late J. P. Hanna greets the readers of THE GLORY OF ISRAEL. It is a real pleasure to us to present the likeness of this dear man



JOHN P. HANNA.

of God. Mr. Hanna's life was not only spent in successful business activity, but his real worth was in what he was to others. Our acquaintance was formed at a time when a friend in need was a friend indeed. We came under the beneficent influence of his Christian life and the Christ within him shone forth in his deeds of sympathy and love. Mr.

Hanna was interested in Christian work and workers. He was "eminently a Christian man." He loved the Lord and His cause. To the writer he was especially gracious in the days of early struggles and deep perplexities. When we unfolded to him God's plan for us to be a witness to our own people, he bade us God speed, saying, "Go tell your people of the love of Christ, go on, the Lord will open your way. Come to see me whenever you need help." To the comforting words of this remarkable saint we owe much, and his good cheer helped us on the way to be made a help. He was a rare example of the complete Christian. "Ye may be perfect and entire, wanting nothing." Jas. 1:4. He was free of suspicion, patient to listen to all

that called, ready to distribute, always helping with a willingness and a benediction that made the many benefactions, which he bestowed, appear as if he had a colossal fortune. After his death, some years ago, it was found that he left but a modest estate,—he had distributed his wealth while he lived, laying up treasures in heaven. May this tribute prove a blessing to others, to be and to do likewise.

We regret to say that the article by our esteemed Bro. Kuldell on "Luther and the Jews" appeared incomplete. Part of the article was unintentionally omitted, the very part which more definitely showed that Luther was deeply interested in the Jews.

CONTRIBUTIONS.

THE JEWS.

Poor nation, whose sweet sap and juice
Our cyens (scions) have purloined, and left
you drie;

Whose streams we got by the Apostle's sluice,
And use in baptisme while ye pine and die,
Who by not keeping once, became a debtor,
And now by keeping lose the letter.
O that my prayer! *mine*, alas!
O that some *angel* might a trumpet sound
At which the Church, falling upon her face,
Should crie so loud until the trump were drown'd
And by that crie of her deare Lord obtain
That your sweet sap might come again.

The Temple.—GEORGE HERBERT (1563-1632).

DEEP SHADE AMID GREAT HEAT.

BY REV. JOHN T. JAMES.

Nature is full of precious mysteries. The heat of the summer opens up much of the value and power of the Holy Scriptures. In the hot months of the year, our feelings give a responsive hearing to "brooks," and "rivers," and "wells," and "showers," and "water," and "shade," and "groves." The summer heat of 1904 is upon us. Let us take a lesson on shade before it passes away.

"Make thy shadow (or shade) as the night in the midst of the noon-day."

Isa. 16: 3, 4. We recently found in our town's suburbs in this far Southern State a retreat where the shade was almost as deep as night, and its coolness was inexpressibly sweet. But how shall we obey the above word of the Lord and build about us a deep shade from Almighty God against the heat, the increasing heat, the fiery heat, of trial and affliction and care that is coming more and more on the wicked, the selfish people, of this God-favored and heaven-nourished land? "*Hide the outcasts. Let Mine outcasts dwell with thee, Moab: be thou a covert to them from the face of the spoiler.*" Take the present day power and application of these living words of the living God, and we have: "*Let Mine outcasts from Russia dwell with thee, America: be thou a covert to them —My Jewish outcasts—from the face of the spoiler in Europe.*

Here is glorious opportunity for shade-building, for following the example of dear old Abraham, when he planted a grove against the heat at the well of Beersheba. No doubt God gives special shading to this land in general against the heat of hard times that would otherwise come on us, because of this country's shelter of more than a million of Jewish outcasts.

But there is a *special shade* we are more nearly concerned about—in connection with this people—and that is the outcast condition that comes on those elect souls of this people that find their long-lost Messiah in this new country. We need, as Christians, to watch and pray especially for opportunities to have part in helping and sheltering these precious ones against the wrath of their own people until it passes over, as it will in due time. Every Christian should build shade from God the Father about his own heart and home, by having a hand, through Jewish-Christian Missions in our cities, in ministering to those cast out for finding their Messiah.

The shading given us in early conversion will not last unless we build to it zeal in good works. The shade about a little child passes away when he grows to boyhood if he proves idle and worthless. God will pour out the heat of great and severe trials upon us, unless we are active and zealous in providing shade for tempted and tried and troubled ones.

"O the wrongs that we may righten,
O the hearts that we may lighten,
O the skies that we may brighten,
Helping just a little"

"JERUSALEM."

The City of the Great King.

BY REV. A. W. PAYNE, LONDON, ENGLAND.

The Lord Jesus Christ in His majestic utterance known as the Sermon on the Mount, the code of law for the kingdom of heaven on earth yet to be universally obeyed (Matthew 5: 6, 7), says, "Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but thou shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by *heaven*; for it is God's throne; nor by the earth: for it is His footstool: neither by Jerusalem: for it is the CITY of the GREAT KING." When our blessed Lord spoke, the city was under the rule of the Romans, an oppressive Gentile government, and its position and that of Israel were of the character described by the Apostle Paul in Galatians 4: 25, "Jerusalem which

now is, is in bondage with her children." Yet the Saviour speaks of it as "the city of the Great King." But even more striking is the fact that our Lord who prophesied of the time when His disciples should see Jerusalem compassed with armies as a proof that its desolation was nigh, an hour of great distress for the land of Palestine, and wrath upon the people of Israel, also often speaking of their present universal dispersion, said "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21: 20, 23, 24.

He evidently indicated by this that it would again subsequently be manifestly the city of the Great King, the city of God, of David's greater Son, for He associates the fulfilment of the times of the Gentiles with the coming again of the Son of Man in a cloud and with great glory, (v. 27) and the coming of the Kingdom of God on earth (v. 31).

These statements Christ emphasizes with a solemn adjuration, "Heaven and earth shall pass away: but MY WORDS shall not pass away" (v. 33). To this agree the hopes of the *patriarchs*, the songs of the *psalmist*, and the words of the *prophets*. "Abraham looked for a city whose Builder and Maker is GOD." Hebrews 11: 10. He realized as we do, that "He who built all things is GOD;" but Jehovah had a special interest in one city on earth, called so often the Holy City, that is the city separated unto, or set apart for GOD, so that we read similarly of Israel as the *holy* people, Palestine as the *holy* land and the Bible as the *holy* Scriptures.

Jerusalem was the place of which GOD so often spoke to Moses, where the children of Israel when they gathered in the land were to meet for their annual festivals of Passover, Pentecost and Tabernacles, "the place where the Lord thy God hath blessed thee." Deut. 14: 24.

Again, Solomon at the wonderful solemn assembly when the Temple was dedicated, in his inauguration prayer spoke of the *city* which Jehovah had chosen, as well as the *house* built for God's name, and pleaded that it might be the spot to which Jew and Gentile

alike could turn and expect answers to prayer in God's name. (1 Kings 8.)

How often do the Psalms speak of Zion and Jerusalem in connection with the Kingdom of God? In the Messianic prophecy concerning the Lord Jesus, we have the sublime declaration of Jehovah in spite of the revolt of all the people of the earth against Him and His Christ, Yet have I set MY KING upon my holy hill of ZION (Psalm 2: 6). We have also the reference to "the city of our GOD in Psalm 48: 5; 50: 2, the mountain of His holiness. Beautiful for situation, the joy of the whole earth, Mount Zion on the sides of the north the CITY of the great KING:" and then follows a description of a coming great assault and a prophetic vision of Israel's triumph "as we have heard, so have we seen in the city of the LORD of hosts, in the city of our GOD, GOD will establish it forever." (v. 8.) In Psalm 102: 13, 14 we read, "THOU shalt arise, and have mercy upon Zion: for the time to favor her, yea the set time is come. When the LORD shall build up Zion He shall appear in His glory," and those blessings of answered prayer in verses 17-20 shall come "To declare the name of the LORD in Zion and His praise in Jerusalem." (v. 21.) Compare Psalms 74 and 137. Well may the closing Psalms in this book of praises record the glory of GOD in His future sovereign mercy to Jerusalem. "The LORD shall reign forever, even thy GOD, O Zion, unto all generations, Psalm 146: 10. The LORD doth build up Jerusalem, He gathereth together the outcasts of Israel. Praise the LORD, O Jerusalem; praise thy GOD, O Zion, Psalm 147: 2, 12. Let Israel rejoice in Him that made him; let the children of Zion be joyful in their KING, Psalm 149: 2. The prophets take up the same strain concerning Zion, God says, "I will make the place of MY feet glorious, they shall call thee the CITY of the LORD, the Zion of the Holy One of Israel." Isaiah 60: 13, 14. Again, Jeremiah 3: 17, "At that time they shall call Jerusalem the throne of the LORD: and all nations shall be gathered unto it, to the name of the LORD to Jerusalem," and Zechariah 14:

17 speaks of the time when representatives of all the families of the earth shall come up unto Jerusalem to worship the KING the LORD of HOSTS. It was that same King who came meek and riding upon an ass, that the nation rejected, who shall come in righteousness to judge and make war riding upon a white horse, and the despised and rejected Man of sorrows shall then be seen to have on His vesture and on His thigh a name written, KING of kings and LORD of lords.

May it be yours, dear reader, to be one among the armies which follow Him, and not among the foes whom He shall destroy with the sword which proceedeth out of His mouth. Rev. 19.

REV. COL. JOHN J. LEHMANOWSKY.

A Converted Jew—An Interesting Polish Character.

Ordained as Lutheran Minister in Indiana.

BY REV. M. L. WAGNER.

John Jacob Lehmanowsky was born of Jewish parents in the city of Warsaw, Poland, in 1773. His father was an apothecary, and in comfortable circumstances. Young Jacob was sent to school and completed his education in the University of that city. He was a fine linguist, speaking with fluency Polish, German, French, Italian, Spanish, Russian and English, and had literary knowledge of seven other languages. Besides this he was also an accomplished musician.

Being of Israelitish parentage, he was thoroughly indoctrinated in the Jewish religion. He was taught to look upon Christ as an imposter. Naturally religious, he proposed at an early age, to investigate the claims of Christianity, honestly, which he did. He soon became convinced that Jesus of Nazareth is the Messiah of Israel, and after many a sleepless night, spent in prayer for light and divine guidance, he resolved to accept Jesus as his Saviour. It was a hard struggle, for he knew that this

step would be opposed by his parents. At length he announced to his father his decision, who severely rebuked him, but finding the son immovable in his faith, bid him God-speed. This faith in Christ never forsook him through his long and trying career.

Shortly after leaving the university, he went to Paris. Here he witnessed many of those thrilling scenes transpiring on the eve of the French Revolution, which produced consternation throughout Europe. The cry of "Liberty, Equality and Fraternity" aroused his youthful enthusiasm. Upon the appearance of the young Napoleon, Lehmanowsky was induced to join the ranks of the rising young general. He followed his career from the siege of Toulon to Waterloo, taking part as he claimed in more than eighty pitched battles.

During the Emperor's residence at Elba, Lehmanowsky remained in Paris, where he occupied himself with the various clubs plotting for the return of Napoleon to France. In these plots, he claimed, Marshal Ney was concerned, contending that Ney did not break faith when he went over to the Emperor. Lehmanowsky claimed that Ney promised to bring the Emperor to Paris as a caged lion, which he did, only that he let the lion out of the cage.

At the battle of Waterloo he was one of Ney's aides, serving during that scene of carnage unhurt. After the abdication of Napoleon, he was arrested, tried for treason, and sentenced to be shot on the same day set for Marshal Ney's execution. The night before the fatal day he managed to escape from prison, passed the sentinel, went to the house of a friend, where he remained in concealment until the excitement had subsided because of the escape, and then eluding the officers, and befriended by a general who had an order for his arrest, he made his way to Antwerp, and through the kindness of an American Captain, secured passage to Philadelphia. The captain put him off before reaching the city, and the first act of our hero, on setting his foot on American soil, was to kneel and return thanks to God for his protection and deliverance. Here a

friendly Quaker met him and gave him shelter, food and clothing until he could find employment.

In his effort to find employment his musical skill came into good play. Incidentally listening to a concert, he picked up a guitar, during the recess, and played a selection or two, which so pleased the members of the company that they employed him as their instructor. In addition to this he became instructor in military tactics, having among his pupils such men as Gen. Worth and Major Ringgold, of Mexican War fame. After spending several years in Philadelphia, where it appears that he married Maria Salome Halter, and at Reading, and possibly Lancaster, he went to Washington, where he formed the acquaintance and friendship of Gen. Lewis Cass, Henry Clay and President Jackson.

When Marshal Bernadotte became King of Sweden, he offered the command of the Swedish cavalry to Lehmanowsky, which offer was declined. In 1836 Gen. Sam Houston tendered him the command of the Texas forces but he again declined, stating that he was tired of war.

He claims to have been on the most intimate terms with Napoleon, living in the Imperial family. His courtly manners, his culture, and his politeness all go to show that this was the case. For a number of years he delivered lectures on "The Campaigns of Napoleon," on "The Destruction of the Spanish Inquisition," which he himself accomplished in 1809, and an account of which he had published by the American Tract Society, and "On Reminiscences of The Imperial Family." These lectures were very popular, and brought him large sums of money, which he expended for Christian education, and for the relief of the poor and needy.

Sometime prior to 1835, he entered the Lutheran ministry. He spent some time in this capacity, in the East, as he was a licentiate in 1836 when he was ordained by the Synod of the West, at Louisville, Ky. At the time of his ordination he was 63 years old. He entered upon his work with zeal and enthusiasm. He was all things to all men. He traveled over portions of Indiana, Ohio, Ken-

tucky, Tennessee and Illinois, preaching the Gospel in such language as the circumstances required. His home was at Corydon, Ind., at this time. He supplied the pulpit of Dr. Wynnekin in Fort Wayne, looked after the poor immigrants along the river towns of the Ohio and lower Mississippi. He was the financial agent of Hillsboro College, (Ill.,) most of whose library he collected, and to which a large portion of the proceeds of his lectures seems to have been given. He would visit the college at least once a year, making the trip on horseback or by wagon, a distance of two hundred and fifty miles. He proved himself a true soldier of the cross.

It is not my intention to set forth the reasons why so little fruit remains of his arduous and self-sacrificing labor. Suffice it to say that his co-labors did not understand, nor appreciate, nor second his efforts. Had they rallied to his support, the position of our Church in these regions would doubtless be far more in advance than it is.

In person our hero was almost gigantic standing six feet four inches, with a fine physique. His voice was strong and sonorous. In the pulpit he was impassioned, eloquent and persuasive. Says one who knew him well, "He seemed like some old prophet returned to earth again."

[This interesting character has been made the hero of a thrilling and life-like story, entitled "Under Two Captains," and written by Rev. Prof. W. A. Sadtler, Ph. D., of Dubuque, Ia.]

"PRAY FOR THE PEACE OF JERUSALEM."

The following is intended to be only suggestive to those who should be "the Lord's remembrancers," taking no rest, and giving 'Him no rest, till He establish, and till He make Jerusalem a praise in the earth.'

THOU SHEPHERD OF ISRAEL, who didst create and call out of the darkness of the world one nation to be a testimony to Thee for ever—remember now "the sheep of Thy pasture." Remember this Mount Zion which Thou didst love, and must ever love: for Thou

hast graven her upon the palms of Thy hands, and her walls are continually before Thee.

"How long, O God, shall the adversary reproach? Shall the enemy blaspheme Thy Name for ever?" Remember Thy congregation, which Thou hast purchased of old, which Thou hast redeemed to be the tribe of Thine inheritance; and Mount Zion, wherein Thou hast dwelt." Remember how Thou didst say, "Surely, they are My people, children that will not deal falsely;" so Thou wast their Saviour. In all their affliction Thou was afflicted, and the angel of Thy presence saved them: in Thy love and in Thy pity Thou didst redeem them; and Thou didst bear them and carry them all the days of old."

Remember, O Thou who was not sent but unto the lost sheep of the house of Israel, that they are to-day still scattered as sheep without a shepherd. Remember how Thou wast moved with compassion at sight of the multitude, because they were scattered and distressed. How much greater to-day is the multitude! How much more the scattering! How much sorer the distress! "Zion spreadeth forth her hands: there is none to comfort her." Yet it is written that Thy compassions fail not. O Thou Hope of Israel! remember what is also written, and how many of Thine own are now experiencing it—"Hope deferred makes the heart sick."

We are but the "whosoever will" of the world—an afterthought of Thine. But these are Thy first love, the children of Abraham, whom Thou didst call "My friend," and of Isaac, and of Jacob—"beloved for the fathers' sakes." Lord Jesus, if David, for Jonathan's sake, loved the crippled Mephibosheth, how much more dost Thou love these children of Thine old friends, to-day still present with Thee, who art not the God of the dead, but of the living. And if even the world, that loves not Israel, feels some pity for their sufferings, how much more moved art Thou, whose kindred they are, as concerns the flesh.

And Thy holy Name is being blasphemed. For the scoffers say, Where is their God, and where are His promises!

And many in Israel, as before the Exodus, have lost all faith.

But we love Thee for this notable stirring among these dry bones, and some show of flesh, even though the movement be as yet without life from Thy spirit. And we love Thee still more because Thou hast called out of Israel a remnant according to the election of grace, who with us, as fellow-members of Thy Church, are looking for Thine Appearing for us in the air. Then shalt Thou usher in the crisis of Thine earthly people. Then what is written shall be fulfilled: "Our God shall come and shall not keep silence." Thy feet shall again stand on the Mount of Olives; Thy throne shall be on Mount Zion; men shall be blessed in Thee, and all nations shall call Thee blessed. Amen. Lord, hasten the time, for Thy Name's sake.

We praise Thee that Thou desirest to be entreated for these things, and that we have faith that the time to have pity upon Zion, "yea, the set time is come; for Thy servants take pleasure in her stones, and have pity upon her dust." And what is our heart in this matter but a faint response to Thine own, who didst weep over Jerusalem. "How often" wouldst Thou have gathered her children together, "even as a hen gathers her chickens under her wings;" and they would not! Lord Jesus, Thou must now do with them as Thou didst with us: save them in spite of themselves. Thou must take Thy great power of love and reign. Then shall they look upon Thee whom they pierced—and mourn.

"Behold," sayest Thou, "I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." "As one whom his mother comforteth, so will I comfort you; and you shall be comforted in Jerusalem." Amen and Amen.

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.—Zech. 13: 7.

JEWISH CHAUTAUQUA SUMMER MEETING.

The Eighth Summer Assembly of the Jewish Chautauqua Society will be held at Atlantic City, N. J., July 10 to 31.

A Christian lady sent us recently a letter, acknowledging the receipt of the minutes of the First Hebrew-Christian Conference, held last year at Mountain Lake Park, Md. She writes:

"I have always been interested in anything that revealed the character of the Hebrew people. To me their history is one of the most interesting of any people. A few years ago, it was my pleasure to attend the Hebrew-Christian Conference at Atlantic City during its entire session, and heard the addresses of the most intellectual men and women of the Hebrew people of the United States, and the subjects were the prophets of the Bible, and the Hebrews of the ancient cities of Constantinople, Babylon and Jerusalem. The latter were popular lectures, and were a great treat to me. The meetings were held in the Hebrew Temple. The impression that was most lasting on my mind was the utter lack of spirituality, devotion, adoration or gratitude, on the part of these literary lights, to a Supreme Being. When the conference closed, Dr. Kohler asked for any remarks by the friends that attended the meetings, I felt like crying to him, 'Do you, and these other leaders of the chosen people of God, believe in God?' For in the ten days' session, there had not been one prayer or anything else to indicate their belief in a God. So after enjoying it all so much, I turned away heart-sick to see such men as I believe Dr. Kohler to be, without the divine Spirit in his heart. That experience opened my eyes to the true state of spiritual poverty of the Hebrews. Consequently, when you presented the matter at the Episcopal Church, I was able to thoroughly understand, and I thanked God that your eyes had been opened, and that you were led to tell the old story to your fellow-men."

In view of the impression which modern Judaism made upon this Christian lady, we append also the Jewish view on the decline of Judaism, as given by correspondents in the "Jewish Chronicle," one of the leading conservative Jewish weeklies, and republished by the London Jews' Society in a tract, "The General Aspect of Modern Judaism."

JUDAISM SLOWLY DYING.

Writing on the Mission of Israel, of which so much has been heard of late, a correspondent of the "Jewish Chronicle" said: "Let us face the truth, which must dawn upon all sooner or later. The age for the Jewish religion is past; I mean the essentially Jewish part of the religion, which is slowly dying. One has but to attend a service of its worshipers in any of our

synagogues to see that the vital spark is flickering its last."

"Few people," says another correspondent, "who can bring themselves to face the question with an open and unbiased mind, will be disposed to dispute the accuracy of these seemingly daring statements. Go where you will in civilized Europe, inquire into the religious status of the Jewish community, and you will find an alarming and increasing number of Jews, whose religious functions are strictly confined to attending a marriage in a synagogue, and a burial in a Jewish cemetery. The old religion has had its day"—so long, he might have added, as it was hermetically closed against the light of Christian culture—"and has served its end."

"Judaism to-day," says another, "is to the great majority of English-speaking Jews, nothing more than a tribal bond for social purposes. Jews are born Jews and remain Jews, simply for fear of being ostracised by their relatives and friends. They cluster round Judaism like barnacles round a ship's keel; but are no more Jews, if judged by Rabbinic Judaism, than barnacles are sailors, if judged by the Admiralty Code. And unless some of them bestir themselves, the vessel will drift on and on until she goes to pieces of her own inherent rottenness, and nothing be left of her but a memory."

This is not a rhetorical exaggeration, but a solid fact. Everywhere—to use the language of a Jewish preacher—the Jews, like Jonah, are in flight from the presence and the call of their God. The prophet fled to Tarshish, modern Jews flee to material success, worldly distinctions, and accumulations of wealth. And in the rising seas of trouble, both moral and material, which threaten to engulf them on every side, it is the Gentiles, not the Jews, that call upon their God, and who manifest a deep sense of religion. The Jews, like the prophet of old, slumber calmly and heedlessly in fancied security. But once again the Gentiles' rebuking voice is heard through the Missionary Societies and the example of Christian believers, "What meanest thou, O sleeper! arise and call upon thy God." Unfortunately, very few, comparatively, when brought face to face with the crisis of their life, are, like Jonah, ready to answer, "I am a Hebrew, and I fear the Lord God who made the sea and the dry land." They are ashamed of their Jewish origin and seek to conceal it.

The reason of the total collapse of Judaism, though patent to every unprejudiced mind, is evidently beyond the ken of the leaders of Jewish thought. They either cannot, or will not, see that, with the exclusion, whether express or implied, of the supernatural in religion, religious vitality, for the masses certainly, is at an end. A speculative Deity hidden somewhere in the universe, and traceable only through an endless and complex series of material operations, may amuse the understanding, but will never affect the heart. Take, for instance, Mr. Montefiore's work, "The Bible for Home Reading," which is introduced with a loud flourish of trumpets as calculated to infuse new life into Judaism, and of which a specimen is given in

the "Jewish Chronicle," November 19. It refers to the destruction of Sodom, as recorded in Gen. 18, and in substance it comes to this. The modern principle of allowing the escape of many guilty persons rather than that one innocent man should suffer, had its origin, and was, for an indefinite time, simmering in the moral consciousness of the ancient Hebrews. At last one of these Hebrews, who lived probably about a thousand years after Moses—that is, if such a person as Moses had ever existed, which is not unlikely—reached a higher stage in the process of this branch of moral evolution. A guilty city, he thought, might be spared if there were, at the least, five innocent persons in it, not less. But, lacking the Aryan power of precise expression, he followed the Semitic fashion, and presented it dramatically in the form of a dialogue between God and Abraham. And in this way, he made the legend of the destruction of Sodom to point the moral, and the moral to adorn the tale.

This much-belauded Bible of fiction, then, for Home Reading, written nobody knows when, or by whom, is to inflame the hearts of parents and children with religious enthusiasm and devotion to the God of Israel! Is it possible not to perceive that the Bible, so presented, can have no interest for ordinary readers, who are content to appropriate the results of scientific investigation, and to leave it to curious experts to retrace the different stages in the evolutionary process through which such results have been reached? If the Bible is nothing more than a record of human struggles and aspirations for a higher standard of social ethics, then why concern ourselves with the crude beginnings of things when they may be had in their fullest perfection in the New Testament—a perfection to which eighteen centuries of human thought have added, and could add, nothing? This undoubtedly accounts for the

WIDE-SPREAD IGNORANCE OF THE BIBLE, and the all but total neglect of Divine worship by Jews, whether in public or in private. "It is too common," says a Jewish leader (*ibid.* January 15), "to find Christians more familiar than Jews with our sacred books." "So little, unfortunately," laments the *Jewish World* (October 29), "do some Israelites nowadays think of the Bible, that not infrequently the Gentile servant is the only member in a Jewish household who possesses a copy of it. There is many a Salvationist in the ranks of our domestic service who knows as much (more?) of the Old Testament as her master, and considerably more than her mistress. Here is a real reproach in modern Israel." A reproach it certainly is, but merely shedding tears and wringing the hands over it will not cure the evil. The cause must be searched out and honestly dealt with. Nor is it far to seek. It lies in the different estimate formed of the Bible by Jew and Christian. To the latter the Spirit of the living God breathes out of every page of the Bible, directing his thoughts, through Christ, to his eternal destiny; whereas the Jew, with his time-limited vision and earth-bound aspirations, can find nothing in it that is worthy of a Divine revelation.

“LIVING WATERS.”

For centuries the city of Jerusalem had no water supply except from the cisterns and so was wholly dependent upon the rains to be kept from a water famine. But about three years ago water was brought from Solomon's pool to one or two public places in the city.

Living here one understands about the importance of the early and the latter rain and appreciates the promise, “His . . . waters shall be sure.”

We have two large cisterns of good drinking water in Glory-Home so we do not have to pay to have it brought from that which comes from Solomon's pools, down near Bethlehem.

For years some of the missionaries in the Holy City have watched the fulfillment of prophecy concerning it and two days ago one of them called our attention to the fact that the words of Zechariah, “Living waters shall go out from Jerusalem,” Zech. 14: 10, 8, were nearing their fulfillment.

Some time ago Lady Burdette-Coutts, who has just passed her ninetieth birthday, being sure that water might be found by digging in Jerusalem offered to attempt it at her own expense but the government refused.

Three months ago an Englishman being positive that there was water below the surface in different places, at last persuaded a Latin Bishop to allow him to dig on his grounds at his own expense. Digging down through solid rock, one hundred feet, water was found. A feast was held and there was great rejoicing. We were privileged afterward to visit the place and drink of the water.

This finding of water has encouraged the government so that now they would be glad to accept such an offer as Lady Burdette-Coutts made them, but will probably have to excavate at their own expense, but undoubtedly will do it, in the Lord's time and so shall the prophecy of Zechariah have an exact fulfillment.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isaiah 61: 1.

“THE GREEN HILL.”

From two of the upper balconies of Glory-Home, which is situated “without” the city walls, Heb. 13: 12, can be distinctly seen “the place which is called Calvary.” Luke 23: 33.

“The green hill far away,
Without the city wall.”

And this sacred spot, in that it is “green,” is in striking contrast to all the hills and mountains round about Jerusalem, for they are bare and gray.

The brightness of this one bit of earth, the most hallowed spot in all the universe speaks to us of the final visible triumph, in this very city, of Him whom they sentenced here to death. Zech. 14: 2, 4.

The mound is now inclosed. It was thought at first it was done to protect it from ruthless travelers, but it seems that the Sultan of Turkey has ordered every burial ground on his territory to be surrounded by a wall.

One tourist asking why the place was walled was answered laconically,

“The Sultan never tells why.”

Fearing this we thought of the contrast between the great God of heaven and this monarch of earth.

God deigns to tell why.

He tells us that Christ died “that” we might have everlasting life. John 3: 16.

Tells us that He chastens us “that” we may be partakers of His holiness. Heb. 12: 10.

Tells us to love our enemies “that” we may be sons, Matt. 5: 44, 45, R. V. and share in “the manifestation” when He comes. Rom. 8: 19.

So may “the green hill” far away from those we left in our native land, yet so near that our eyes may often feast upon it, be both to us who see and to those who long for the day when they shall see, a glorious incentive to a life in which we shall “be more than conquerors through Him that loved us.” Rom. 8: 37.—*Word and Work.*

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.—Isaiah 61: 2.

THE ALCOHOL IN "PATENT MEDICINES."

The following percentages of alcohol in the "patent medicines" named are given by the Massachusetts State Board Analyst, in the published document No. 34:

Per cent. of
alcohol
(by vol.)

Lydia Pinkham's Vegetable Compound.....	20.6
Paine's Celery Compound.....	21.
Dr. Williams Vegetable Jaundice Bitters.....	18.5
Whiskol "a non-intoxicating stimulant".....	28.2
Colden's Liquid Beef Tonic, "recommended for treatment of alcohol habit".....	26.5
Ayer's Sarsaparilla.....	26.2
Thayer's Compound Extract of Sarsaparilla.....	21.5
Hood's Sarsaparilla.....	18.8
Allen's Sarsaparilla.....	13.5
Dana's Sarsaparilla.....	13.5
Brown's Sarsaparilla.....	13.5
Peruna.....	28.5
Vinol, Wine of Cod-Liver Oil.....	18.8
Dr. Peter's Kuriko.....	14.
Carter's Physical Extract.....	22.
Hooker's Wigwam Tonic.....	20.7
Hoofland's German Tonic.....	29.3
Howe's Arabian Tonic, "not a rum drink".....	13.2
Jackson's Gold Seal Tonic.....	19.6
Mensman's Peptonized Beef Tonic.....	16.5
Parker's Tonic, "purely vegetable".....	41.6
Schenck's Seaweed Tonic, "entirely harm- less".....	19.5
Baxter's Mandrake Bitters.....	16.5
Boker's Stomach Bitters.....	42.6
Burdock Blood Bitters.....	25.2
Greene's Nervura.....	17.1
Hartshorn Bitters.....	22.2
Hoofland's German Bitters, "entirely veget- able".....	25.6
Hope Bitters.....	12.
Hostetter's Stomach Bitters.....	44.3
Kaufman's Sulphur Bitters, "contains no alcohol" (as a matter of fact it contains 20.5 per cent of alcohol and no sulphur).....	20.5
Purttana	22.
Richardson's Concentrated Sherry Wine Bit- ters.....	47.5
Warner's Safe Tonic Bitters.....	35.7
Warren's Bilious Bitters.....	21.5
Faith Whitcomb's Nerve Bitters.....	20.3

In connection with this list, think of beer which contains only from two to five per cent. of alcohol, while some of these "bitters" contain ten times as much, making them stronger than whiskey, far stronger than sherry or port, with claret and champagne way behind.

We clip the above from an article in the May number of the Ladies' Home Journal under the title of the "Patent Medicine" Curse, by Mr. Edward Bok,

which is worthy of our serious consideration. The writer among other things says: "A mother who would hold up her hands in holy horror at the thought of her child drinking a glass of beer, which contains from two to five per cent. of alcohol, gives to that child with her own hands a patent medicine that contains from seventeen to forty-four per cent. of alcohol, to say nothing of opium and cocaine!"

We have seen some of the medicines in the above list sold and drunk as a substitute for whiskey. And we have no doubt there are instances where people use patent medicines who would not admit "even to themselves" that they are indulging an appetite for alcoholic drink. Whiskey in the form of patent medicine is a case of the devil transforming himself into an angel of light.

It is a beautiful thing to have salvation so complete that we want no substitutes for any of the old habits and that will enable us to "abstain from all appearance of evil." People who are saved from alcoholism will not take it under any name. Those who are truly saved from the tobacco appetite will not chew cloves, confectionery, or even a stick as a substitute.

"Let no man deceive you." Don't deceive yourself.—*King's Highway*.

Jewish Statistics.

The very latest data collected by the Berlin Society of Statistics show that there are now 10,597,000 Jews in the world. According to the various countries, the Jews are divided as follows: European Russia, 5,082,000; including Siberia and the Caucasian district, 5,174,000; Austria-Hungary, 1,994,000; United States of America, 1,136,000; Germany, 590,000; Roumania, 296,000; Afghanistan, 184,000; England, 170,059; Morocco, 150,000; Holland, 104,000; France, 86,000; Turkey, 82,000; Palestine, 78,000; Algiers, 57,000; Abyssinia, 50,000; Italy, 47,000; Tunis, 45,000; Persia, 35,000; North Africa, 30,000; Bulgaria, 28,000; Egypt, 25,000; India, 22,000; Arabia, 20,000; Canada, 15,000; Switzerland, 13,000; Berlin, 12,000; Greece, 8,400.



JEWISH MISSION FIELD.



AT HOME.

Rev. S. H. Wilkinson's Visit.

It appears that the committee in charge of Rev. Samuel H. Wilkinson's visit to America has not completed all the dates for the itinerary of the distinguished visitor. However, the committee has sent the following dates, some of which are subject to change: Chicago, September 5-11; St. Louis, 13-18; Cincinnati, 19-24; Pittsburgh, 25 to Oct. 1; Baltimore and Washington, 2-8; Philadelphia, 21-26; New York, 30 to Nov. 12. Mr. Wilkinson is associated with his illustrious father, the Rev. John Wilkinson, in the management of the Mildmay Mission to the Jews, London, Eng., a work of considerable magnitude and influence. Mr. Wilkinson is the editor of *Trusting and Toiling*, the magazine of the Mission. He will give his celebrated lantern and cinematograph lectures on the condition of the Jews of Russia, besides a series of other lectures on "Worldwide Jewish Missions." Further announcements will be made in the local press as to the Pittsburgh dates as soon as arrangements are completed.

Postponement of Hebrew-Christian Conference.

The officers of the Hebrew-Christian Conference announce that the Conference which was to meet in Chicago this year, is postponed till next year. The minutes of the First Hebrew-Christian Conference, held at Mountain Lake Park, Md., last year, and containing portraits and addresses of delegates, can be obtained at this office. Price 10 cents.

Chicago Hebrew Mission.

The Hebrew Mission will hold a three-days' conference, September 6-9, at the Chicago Avenue (Moody) Church. The following speakers are expected to give addresses: Rev. W. E. Blackstone, Chairman; Rev. S. H. Wilkinson, London; Prof. James H. Gray, D. D., Boston; Rev. J. W. Marcusson, Chicago;

Rev. Louis Meyer, Hopkinton, Ia.; Rev. W. F. Meminger, Chicago; Rev. Alex. Patterson and others. For further particulars address Mrs. T. C. Rounds, Superintendent, 22 Solon Place, Chicago, Ills.

St. Louis, Mo.

Supt. Mark Lev reports the establishing of a printing plant in connection with his Mission. *Immanuel's Witness* is now published on the Mission press. The second number thus printed shows improvement in paper and general style, and we congratulate Brother Lev for his perseverance and courage. It is his intention to publish tracts for his own work and to send them to other missions. Bro. Lev presents a statement of the needs that are pressing upon him. At least \$1,000 is needed to place the Mission in a better condition for effective work. Miss Fannie Lev has again taken up the children's work. The committee appointed to promote a special evangelistic campaign, has received \$91.40 toward a fund of \$1,000 for this special work. The Board of the Pittsburgh Mission has voted to pay the traveling expenses of Rev. A. R. Kuldell and Supt. Maurice Ruben to St. Louis that they may take part in this special evangelistic campaign.

The Schapiro Family.

Mr. B. A. M. Schapiro, editor of the excellent quarterly, *The People, the Land and the Book*, is a Hebrew-Christian who formerly conducted a mission to the Jews in Brooklyn. This mission is now in charge of Mr. P. Spievacque, and is doing a work.

Mr. Schapiro left a large family of brothers and sisters in Russia, all of whom are naturally anxious to get away from such oppression and terrible scenes. After coming to America he became an exile from the family, as his father was not reconciled to the idea of having a son who embraced Christianity.

The following extract from a letter to *The Christian Work and Evangelist* will explain how a reconciliation was brought about between himself and his father:

"Soon after I landed in New York I was,

providentially, brought under Christian influence, and eventually confessed my faith in Jesus Christ as my own Messiah. Consequently when this appalling news reached my father's ears he at once disowned me. I was alone in the world so far as my family was concerned, until one day I came in contact with my own cousin in New York. At first he upbraided me bitterly over my change of faith, but when I justified my position from the Old Testament satisfactorily, he became very friendly. This cousin wrote to my father, that although I had become a Christian, I still loved my father's God, my father's Bible and my father's people. 'God moves in a mysterious way his wonders to perform.' Meanwhile, my father had been sorely afflicted, he

I have been offered two steamer tickets at reduced rate. I have been able to pay a small deposit on them. When these two members of my family have arrived, five of us will be here and our united efforts will be if possible to rescue the remainder."

Here is a son who has been converted to Christianity from Judaism, and who is anxious to bring his father's family here to share the blessings of our great and free country. Mr. Schapiro does not ask, nor does he wish, donations. He is the editor and proprietor of an illustrated magazine, *The People, The Land and The Book*, and if any of our friends have a dollar to spare for it, and will send it to us for him, we will gladly see that the magazine is sent, and



*The Shapiro family of brothers and sisters who want to come to America.
The young ladies marked 1 and 2 are the two older
sisters already in this country.*

had lost the greater part of his property, and the death of my oldest brother had nearly broken his heart. Then his thoughts turned to the discarded one. So, when my cousin's letter reached him, he began a correspondence which has continued ever since. So after our long estrangement we were finally reconciled.

"Two of my sisters, expert needle-women, were working at home for a mere pittance, while they could do far better here, but there was no money for the journey. Last year I was enabled to bring them here and now they are self-supporting and happy. Still I am not satisfied. Ever since the Kischinev massacre I have been very anxious to rescue the remainder of my family from the perilous situation in Russia. God seems to have opened the way for my father and one of my sisters to come here, and

the sender will not only get the full value of his money in the magazine, but will also receive a free copy of "The Scroll of the Law" printed in the original text.

Ever since the Kischinev massacre, the son has been extremely anxious to bring the rest of his father's family from their perilous situation in Russia, where a repetition of the horror is always imminent. Slowly the way seems to be opening for the realization of this hope on the part of the loyal son. As Mr. Schapiro remarks, perhaps, as in the case of Jacob of old, the lost son may become the Joseph of the family. His address is 83 Bible House, New York City.

My son, keep my words, and lay up my commandments with thee.—Prov. 7: 1.

Cleveland, O.

Supt. H. Denning has moved into new quarters at 554 Scoville avenue. We hope our brother will meet with much encouragement.

Hebrew-Christians Unite.

A Hebrew-Christian Assembly was organized in Chicago on May 22. The object of the assembly is to unite all Hebrew-Christians into one body for mutual encouragement and fellowship, and for greater and more effectual testimony to unconverted Israel. The officers are: Rev. Jos. R. Lewek, President; Rev. Israel E. Marcus, Vice President; Mrs. S. Morris, Secretary; Mr. Isaac Wallace, Treasurer.

ABROAD.**Mildmay Mission to the Jews.**

This successful mission entered upon its twenty-ninth year of service in behalf of Israel. The current number of *Trusting and Toiling*, the organ of the mission, contains a program of the exercises of the Annual Meeting for Praise and Prayer. In speaking of the past services editorially, Mr. Wilkinson says: “‘What hath God wrought?’” Not only have the humble beginnings of this one mission grown out and developed in many directions and accomplished a work of world-wide influence upon which we may look back with intense gratitude to God, but numerous missions have sprung into existence, all missionary enterprise among the Jews, while the volume of prayer, sympathy and support from Christians all over the world has increased as never before.”

Jerusalem.

Rev. A. E. Thompson, author of “A Century of Jewish Missions,” reports his recovery from a protracted illness. He is at the head of the Jewish work, under the Christian and Missionary Alliance. He writes, “The Board felt that the need of a place of worship was so urgent that they sent us funds from the ‘Chapel Fund’ to erect a temporary building. We leased a site, in a good

location and erected a building, sheeted outside with corrugated iron, and finished inside in wood, nicely painted. It will seat over two hundred people, and meets the need very well for the present. This ‘Tabernacle’ was dedicated on Easter Sunday. Many of the S. S. Convention party rejoiced to find this building open for service, and its pulpit open to all true ministers of the Gospel. We greatly respect our fellow missionaries of the Episcopal Church, but their pulpits are closed to non-Episcopal preachers. Consequently, ours is the first and only open pulpit in Jerusalem.”

On Saturday, June 4th, Mr. D. C. Joseph opened the Gospel Mission to the Jews in Jerusalem. He has rented a Mission Hall on the Jaffa Road, next door to the Y. M. C. A. and the Book Depot of the London Jews Society and proposes to hold evening classes to teach Jews English, and a Gospel meeting on Saturday afternoon. Mr. Joseph had a mission in Jerusalem some years ago, and later in Haifa, but returned to England on account of failing health, where he has carried on work in association with the Brethren, Mr. Henry Barnet assisting him. Mr. Joseph, is a Polish Jew, was converted more than forty years ago in the Isle of Man, and has spent many years in mission work among his brethren.

Barbican Mission.

A successful year is reported by the general director, Prediger C. T. Lipshtys. This mission carries on an extensive work, has handsome headquarters, a converts’ and seekers’ home, and a number of workers in the field. This mission owns property worth over \$100,000 and spends over \$12,000 annually in the work.

EMPEROR NICHOLAS, on July 11, accepted a Scroll of the Law as a gift from a Jewish deputation at Penza, where he reviewed some troops that were going to the front. Let us hope that His Majesty will read in that Scroll of the Law the lessons of humanity which it teaches, and in the future treat his subjects, whose life has ever been the Law, accordingly.

THE JEWISH WORLD.

DR. HERZL,

(In Memoriam.)

Adapted from the Yiddish of G. Selikovitch,
By R. H. P.

Lo ! death has torn his life strings
With relentless hand, apart,
Who played on the harp of Zion ;
Raising high each Jewish heart.
Mute his life-strings, but the harp-strings still
play on !

Living, throbbing, while we're sobbing that our
Master-player's gone.

A blighting wind, descending,
Kills the rose. But her perfume
Fills the night air with its fragrance ;
Fills a mansion, fills a tomb.
Spent leaves lying, dead or dying, on the sod :—
Yet its thrilling perfume filling all the air,
Goes up to God.

Our Nation's Rose lies withered :
Turn from where the dead flow'r's lies.
Turn to where our hope is spreading
Fragrance, rising to the skies.
Dead the Rose is—now reposes 'neath a mound.
But its sweetness full completeness
In our own hearts may be found.

* * * * *

Herzl !

Israel's modern Moses has been taken back
into the bosom of his Father !

The chieftain who was leading Israel through
the wilderness to the promised land has laid
down his staff. His soul is marching on, a
pillar of smoke by day, a column of fire by
night. So far he has led, and it is God's will
that he shall lead no further. Perhaps before,
from the mountain tops, he had seen the land
of promise—perhaps as his soul ascended, he
knew that the land of Canaan was ours.—*The
Jewish Daily News.*

[For a trifling act of disobedience,
Moses was not permitted to lead the
children of Israel into the promised land.
Great is now the sorrow of the Jewish
(Zionist) world. It was their great
leader, who advised a Basel Congress of
Zionists to gather wealth for the pur-
chase of Palestine, for said he, "Our
salvation can only be purchased by
money." The Colonial Trust Bank is
now gathering the wealth, but alas !
Herzl cannot lead the people there. See
Isaiah 52: 3.]—ED.

The Pittsburgh Zionists held memorial
services at the Washington Street Syna-
gogue, Sunday Evening, July 10. The
place was over-crowded, and the service
impressive. The following resolutions
were passed :

A PRINCE IN ISRAEL.

Whereas, It hath pleased Divine Providence
to remove from the scene of mortal toil and
earthly existence our greatly beloved and much
endeared leader, Theodore Herzl, blessed be his
memory; and,

Whereas, As leader in Jewry, prince of Israel
and president of the Zionist Congress, he at-
tained to international fame and world-wide
renown, endearing himself in the hearts of Jew
and non-Jew the world over, realizing in the
short space of his brilliant life the highest and
sublimest ideals of manhood and leadership, the
greatest Jewish hero since the days of the dis-
persion, the noblest Jew of modern times; there-
fore, be it

Resolved, By this body in public assembly
this tenth day of July, 1904, in the year of the
creation 5664, the 27th day of Tammuz, that in
the death of this pure-hearted and godly-minded
man our Almighty Father, in His wisdom, has
taken from us the highest type of mortal per-
fection, a being abounding in rare and noble
qualities of mind and heart, honored by kings,
loved and respected by his associates, revered
by all men.

Resolved, That in the death of Theodore Herzl,
blessed be his memory, mankind has lost
a true nobleman; the Jewish nation and people
its standard-bearer and champion; Zionism its
founder, leader and ablest exponent; the be-
reaved family a devoted son, a gentle and
lovable husband, a kind and princely father.

Resolved, That Theodore Herzl, blessed be
his memory, died a hero's death in the midst
of an active life unselfishly and impersonally
devoted to the cause of his people, a martyr in
the reawakening of the Jewish national soul,
a self-sacrifice in the re-establishment of the
Jewish state.

Resolved, That while man endures and his-
tory records the name of Theodore Herzl, bles-
sed be his memory, will never die, but will
endure to the end of time, his memory will ever
excite the wonder and respect of heroes and
peoples yet unborn, a memory revered and
cherished among men, beloved of God.

Resolved, that these resolutions be spread
upon the minutes of the Zionist Council of
Pittsburgh and all affiliated bodies under its
jurisdiction; that condolence be tendered the
bereaved family of our beloved dead; that an
engrossed and attested copy of these resolutions
be forwarded to the widow of the late Theodore
Herzl. May his soul rest in peace in the keeping
of the Almighty Father. Amen!

The Disaster to the "Norge."

The utmost sympathy will be felt for the families who have suffered bereavement by the wreck of the Danish emigrant steamer "Norge," off Rockhall, on the North Atlantic. It is stated, though we have been unable to obtain confirmation of the numbers, that as many as 400 Jewish passengers, natives of Russia and Poland, were on board the ill-fated vessel. We are informed, however, by a valued correspondent at Grimsby, that a considerable proportion of the passengers who have met a watery grave were coreligionists. All doubt as to this, adds our correspondent, must be dispelled, seeing that this mournful intelligence was conveyed to me by seamen who have been engaged in the thrilling but humane task of rescuing many lives from the turbulent ocean. In a statement issued on Tuesday by the Fishery Board for Scotland, mention is made of a girl named Rebecca Posansky, aged about eleven, who died at the Lewis Hospital, Stornoway, on Monday, and that a brother of this girl, named Max, died in the boat containing some of the survivors, and was buried at Stornoway on Monday. A Russian Pole, who was landed at Grimsby, made the following statement to a press representative:—

"A week or two ago we in Poland received orders to go to Warsaw in readiness to be sent to relieve Port Arthur. Perhaps you know that the Poles have no sympathy with Russia, especially Polish Jews. Not only did we hate fighting for Russia, but we knew from past experiences that directly we had left our homes our wives and children would be expelled, whilst we would have very little chance of coming back alive. I, like many more, determined to escape. We adopted all sorts of disguises, and the people were very good to us. We got to Copenhagen, and booked by the first steamer for America, which happened to be the *Norge*. I don't know how many of my people have been saved. Not many, I think; but I am sure they would rather go down with the ship than have gone to Warsaw and left their wives and children to their horrible fate."

The Jew Has A Mission.

"Down through the drifting centuries these people have come to us with their splendid inflexible determination to preserve their beliefs and ideals or die for them. No tooth of time, no war's bloody hand can ever destroy them. They have seen nations come and go and yet they are with us. They are the same people who wrought in the "Land of Egypt." Babylon, the queen city of the world, Egypt and her golden age, Greece and her marble miracles and Rome with her mighty legions have passed away never to rise again—yet the Jews are here! They have outlived their ancient taskmasters, the mighty Pharoahs. They have seen their splendid tombs, temples and palaces crumble into dust. They have seen this dust blown to the four cardinal points of the universe, yet they still live and follow the law and their mission. Charlemagne, Constantine, the Caesars, the Plantagenets, the Tudors, and the Romanoffs have passed and gone, yet still the Jews are a power and a people. Does not this fact speak to us louder than a thousand tongues and prove that these people have a mission to perform and that they are doing it to-day?"—Rev. Dr. N. F. De Clifford, Louisville, Ky.

An Exodus from London.

Many Jews have eagerly taken advantage of the rate-cutting war among the trans-Atlantic shipping companies, whereby the ordinary steerage fare to America of £5, 10s. has been reduced to £2. The offices of the various agents in the East End of the shipping companies affected have been constantly besieged with applicants anxious to make the voyage. Mr. Feldman, the largest agent in the district, told a *Star* representative that if the war of rates only continued for a few months there would be no need to read the aliens bill a third time in the House of Commons. Already more than a thousand bookings have been recorded.

Hear, ye children, the instruction of a father, and attend to know understanding.—Prov. 4: 1.

BOOKS AND MAGAZINES.

RUSSIA AT THE BAR OF THE AMERICAN PEOPLE. By Dr. Isidore Singer. Funk & Wagnalls Co. 12 mo.—Cloth \$1.50 net. By mail, \$1.61.

A memorial of Kishinev. This book contains the accurate record of Kishinev's black day. The horrible massacres are graphically described. It also contains the records and documents collected by the distinguished Projector and managing Editor of the great Jewish Encyclopedia, I. Singer, Ph. D. It is a book that should be in the hands of every person who wants to study Jewish affairs, as well as to get an insight into the critical conditions in Russia.

The 296 pages, including the index, contain the following chapters: Preface by the Editor, Introductory Essay by Dr. E. G. Hirsch, The Future of the Russian Jew in the United States. Chapter 1, Authentic Account of the Massacres.

Chapter 2, Mass Meetings in New York, Philadelphia, Baltimore and New Orleans. Chapter, 3, The I. O. B. B. Detailed History of the Kishinev Petition. Chapter 4, Russia and Its Problem, by Arnold White and J. H. Schiff. Chapter 5, The Judgment of Gentile Russia. Chapter 6, An American Eye-Witness. Chapter 7, Shorthand Report of Kishinev Trial.

BOOKS RECEIVED:

Gospel of Matthew. Vol I. A. C. Gaebelein.

The Bible, Its Structure and Purpose. By Rev. John Unguhart.

The Highest Critics, vs. The Higher Critics. Dr. L. W. Munhall.

Study in Zechariah. A. C. Gaebelein.

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